The study of Muslim women of medieval India is handicapped by the scanty and sketchy information available about them from the writings of the contemporary historians. A researcher has to gather relevant information from stray references appearing here and there in such literature.

The first important primary source of information is Minhaj’s *Tabaqat-i-Nasiri*. The author provides an account of the political role of the royal ladies and brings to light the social conditions of the harem ladies and their cultural activities till 1259 A.D.. Barani takes up the thread from him and carries it further to 1356 A.D.. He is the most informative author for the history of the Khaljis and the Tughlaqs. His narration of the events which took place around that time and his personal comments thereupon, as contained in his *Tarikh-i-Firoz Shahi* and *Fatawa-i-Jahandari*, throw ample light on the condition of Muslim women of that period. Equally important is Afif’s *Tarikh-i-Firoz Shahi*. It covers the entire reign of Firoz Shah Tughlaq (1351-88). Apart from the information about the lives of the harem ladies, he throws light on common Muslim women and the burning issues like child-marriage, dowry, dancing girls and the position of slaves as well. Sirhindī’s *Tarikh-i-Mubarak Shahi* gives the most authentic
account for thirty five years from 1400 to 1434 A.D.. One gets glimpse of the lives of the ladies in harem, in this work. Isami's *Futuh-us-Salatin* (The history of Muslim conquerors and rulers of India from the Ghaznavites to the date of its composition in 1350 A.D.), Firoz Shah's *Futuhat-i-Firoz Shahi*, Rizkullah Mushtaqi's *Waqiat-i-Mushtaqj* (a detailed anecdote of the times of Lodi and Sur dynasties) and Sikander's *Mirat-i-Sikandari* are also important.

Amir Khusrau's writings are specially helpful. Being a sensitive member of the society, he has vividly brought out the prevailing customs and practices regarding Muslim women and has elaborated all aspects of contemporary feminine life. His works viz. *Hasht Bahisht*, *Ijaz-i-Khusravi*, *Matla-ul-Anwar*, *Khazain-ul-Futuh* (a history of reign of Ala-ud-din Khalji from his accession in 1296 to 1311 A.D.), *Nuh-Sipihr* (a poetic description of the court of Qutb-ud-din Mubarak Shah along with important events of his reign), *Qiran-us-Sadain* and *Dewal Rani Khizr Khan*, all provide useful information about different aspects of Muslim ladies.

For the Mughal period, the autobiographies of the members of the royal families are full of minute details of the harem activities. Babur's sentimental details about his female relatives like grandmother, mother, sisters, wives, daughters and others in his *Babur Nama*, provide precious knowledge. Gulbadan Begam's *Humayun Nama* is much better. Being a lady and an inmate of the harem, her attention was essentially focused on things feminine and she
wrote lucidly about them. The most important, however, is Tuzuk-i-Jahangiri, the autobiography of Emperor Jahangir. Being the master of the harem, his knowledge about it was intimate and hence his account is very informative and authentic. He deals at length on the celebrations of Nauroz festival, weighing ceremonies, excursions with ladies, liberal allowances made to them, their clothes, their past-times, about Nurjahan and his other wives and lady-relations and on many other subjects of interest.

Among the historians, Abul Fazl’s Ain-i-Akbari and Akbar Nama and Nizam-ud-din Ahmad’s Tabaqat-i-Akbari are valuable sources. They give concise account of Akbar’s harem and its activities. Besides, the political roles played by ladies like Maham Anaga, Hamida Banu, Salima Sultan Begam and others find detailed mention in their writings. Abul Fazl also described events like Akbar’s regard for his mother, his marriages with Indian princesses, his excursions with ladies and pilgrimages undertaken by these ladies. Badaoni’s critical remarks about Akbar’s reign in his Muntakhabu-T-Tawarikh balance the flattering observations made by Abul Fazl, a court historian. Tarikh-i-Ferishta completed by Muhammad Qasim Hindu Shah, better known as Ferishta, at the fag end of Akbar’s reign (1606-07 A.D.), is a general history of India from the earliest times to the date of its composition and is an important source to know about the activities of the Muslim ladies in different fields and also about their status in society.
As regards the period of Jahangir, Mutamad Khan's Iqbalnama-i-Jahangiri and Muhammad Hadi's Tatimma-i-Waqiat-i-Jahangiri complete Jahangir's Tuzuk and throw light on different facets of Nurjahan's activities. Qazwini and Abdul Hamid Lahori are among the main sources of the time of Shah Jahan. They bring into focus the artistic pursuits and other activities of the Muslim ladies as also their economic resources. Therefore, Qazwini's "Padshah Nama" and Lahori's Badshah Nama (an official history of Shah Jahan from 1628 to 1647 A.D.) become important. Mirza Nathan's Baharistan-i-Ghaybi throws light on the jauhar committed by the Muslim ladies during the reign of Jahangir and Shah Jahan.

During the period of Aurangzeb, though restrictions were placed on writing official history, yet the Persian chroniclers continued writing about the ladies and at times, gave very saucy descriptions about the women in the harem. Hamid-ud-din Khan's description of Aurangzeb's attraction for Zainabadi in his Ahkam-i-Alamgiri and Khafi Khan's details of Jahandar's infatuation for Lal Kanwar are some of the examples. Hamid-ud-din also delved in the political role of the Muslim ladies. Khafi Khan, however, has the distinction of being a non-commissioned, non-official contemporary source for more than a century (1630-1732) and described in his Muntakhab-Al-Lubab, not only political role of Muslim ladies but also the lavish living of the ladies and the fashions of the time. Must'ad Khan's Maasir-i-Alamgiri (the history of last forty years of Aurangzeb's
reign with a prefix and a sketch of first ten years abridged from Alamgir Nama of Muhammad Kazim) is a useful source for varied information about the ladies of Aurangzeb's harem. Rukkat-i-Alamgiri (a collection of letters of Aurangzeb) and "Adab-i-Alamgiri" (a collection of letters written in the name of Aurangzeb by Munshi-ul-Mamalik Abul Fath entitled Qabil Khan and collected by Sadiq Multalibi) also give information about political activities of Mughal ladies of Aurangzeb's time.

In the later Mughal period, since many royal and noble ladies came out of purdah and many of the dancing and singing women rose high in position, a number of chroniclers wrote first hand account of these ladies. Thus Gholam Hussein's Siyar-ul-Mutakherin brought out political role of Muslim ladies as also other aspects of their lives like slackening of purdah rules, slackening of moral values and diminishing status of women. Shiv Das Lakhnawi's Shahnama Munawwar Kalam, a history mainly of Farrukhsiyar's reign, also confirms the degenerating values among women. Mirza Muhammad Bakhsh Ashub's Tarikh-i-Shahadat-i-Farrukhsiyar Wa-Julus-i-Muhammad Shahi Badshah is full of valuable details about the reign of Muhammad Shah and the harem activities. Dargah Quli Khan, through his personal diary entitled Muraqqa-e-Delhi, gave detailed account of the different lady singers and dancers of Muhammad Shah's time. Among the regional histories, Ghulam Husain's Riyazu-s-Salatin, Yusuf Ali's Ahwal-i-Mahabat Jang and Karam Ali's Muzaffarnamah are important for Bengal and
Tahmas Nama of Tahmas Beg Khan Bahadur Miskin for Panjab.

A number of European travellers who happened to come to India, provide valuable account of Muslim women. Many of them lived in India for a long time, travelled widely and also remained in service of Kings and nobles. Some of them were also favoured by the Emperors and had an access to their harems. Akbar once provided special protection to Monserrate from the wrath of the Muslim courtiers. Jahangir insisted on Hawkins to remain at his court as Resident Ambassador. Manucci and Bernier, doctors of the ladies of their Mughal masters, had an access to their harems. They acquired first hand knowledge about the way of life of the Muslim women which they penned down in their writings. These Europeans were not constrained to write with caution lest they would hurt the vanity of any sovereign nor did they need to write in a way so as to please and pamper any monarch. Hence, they wrote frankly and fearlessly.

These travellers are often charged of being gossipy, concocting stories and maligning the fair image of royalty and nobility or denigrating Muslim social life by considering themselves superior. Such charges cannot be accepted on their face value. They can not be suspected of deliberately indulging in sensational writings because none of their accounts was designed for publication which is clear from the lack of proportion in them. It should also be kept in mind that though the court historians could not write any thing disparaging to the King, yet, such incidents did become the talk of the town and were whispered about all
around. European travellers did not invent scandals and they wrote what they saw or heard. Consequently, the accounts of these Europeans are important from the point of supplementing the records of the Persian writers and thus, completing the picture of the harem life. Also, while the Persians chroniclers wrote mostly about the harem, the Europeans depicted different aspects of life of the Muslim women in their narrations. Therefore, their writings are of immense value for having a complete view of the life of Muslim women of that period.

Among the travel accounts, Ibn Batuta's *Rehla* is a mine of historical information. It gives an eye-witness account of the Muslim women and their social worth. Monserrate wrote about education and journeys of the Mughal princesses. Hawkins described the financial resources of Mughal ladies and narrated the *Nauroz* celebrations. Finch gave details about commercial activities of the queens and princesses. Terry, Manrique, Thevenot, Careri, Tavernier, Bowrey and Stavorinus wrote about different aspects of the life in the harem. Among the travellers, Pelsaert, Manucci and Bernier wrote elaborately on subjects pertaining to feminine activities.

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